

LIGHT IN THE WEST.



"LET THERE

BE LIGHT."

VOL. VI.

ST. LOUIS, MO., WEEKLY—SATURDAY, AUGUST 21, 1886.

NO. 20.

NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

WEEKLY

publication. The advance subscription price will not be changed until September first.

Entered at the Post Office, St. Louis, as second-class matter.

Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

Good mediums are not made of deceivers.

In this age we question not only all below, but all around and above us.

HE who thinks for himself is certain to secure attention among his fellows.

MEN's occupations are many and various but many and much more various are the minds of men.

PEOPLE do not see alike, neither do they think or speak alike, and so they do not write or act alike.

"FREE thought and unrestricted inquiry" is the banner under which Spiritualists should stand either to investigate or teach.

SPIRITUALISM does not need to tear down the temples of antiquity nor the structures of modern times to find material with

which to build its spiritual temple. It will not be in the Gothic, the Renaissance, or Queen Anne style of architecture, but we trust it will be more after the fashion of that "house not made with hands, eternal in the heavens."

Truth is free to all; therefore we should not run after a man because his head is supposed to be full of truth, but pick up some, each one for himself. Hero worship makes dictators and dictators make monarchs and monarchs make slaves.

God's laws never change. Why, then, must we believe that He either can not or will not visit His creatures here on earth now from the spirit world, through His angels or ministering servants, holding sweet spiritual communion with them, telling them how to live while here and what is to come to pass, in like manner as all agree He did in times past. His care over this little earth is certainly as great as it was then, and there never was a time when mankind needed more help than they do now. Has he forgotten His creatures that He will not communicate with them as of old? Spiritualism would teach us that He certainly will,—that He does now communicate with us and that there is an innumerable company of spirits ever ready to minister to us if we will hear them, and that it is our work to make the conditions such that they can come. "Every movement of the spirit world is made in accordance with God's system of laws. All these will succeed in good time, as soon as the proper instrumentalities are employed to work them out. These are now being selected and set to work. All over the earth, men and women are engaged in doing the work arranged for them by unseen and unrecognized superintendents. We do not doubt our victory will come. All we want is workers: intelligent men and women who possess that priceless gift—

energy, invincible determination, with a purpose fixed. This quality will accomplish any thing we wish—'twill snatch victory from the very jaws of despair."

THE kindly spirit manifested by the writer of "Panoramic View" given in another column entitles it not only to publication but leads us to say that the writer is mistaken about "last two numbers of our *Light*" having protests in the way of criticism, etc. No number of the paper except the last one had any communications at all on the medium question. It only gave very briefly the proceedings of the meetings in previous numbers, and not, save in one instance, giving names of persons taking part in discussion. Our friend M. S. B., therefore, evidently refers to the last paper in which "A Protest" appears over the plain signature of J. W. Dennis, (Buffalo, N. Y.). He is correct in saying the "critic did not know what he was writing about when he attacks the chairman of the meeting," whereas it was the "chairman of the committee" (see issue of July 31 p. 275) who took part in the discussion. Who was chairman of the committee? *LIGHT IN THE WEST* never told who was. The writer attacks the whole meeting through its chairman and makes a blunder even in that. He attempts to give "Mr. Editor" a little advice to put in "the innermost recesses of your (his) memory" which we did not care to even notice. The letter was given simply as a sample of the criticism we could see would follow a certain course of action which was proposed and whether it was not, at least, impolitic to do so in the face of it.

In the remainder of "Panoramic Views" the writer kindly gives expression to his likes and dislikes from his standpoint. We are glad to get it, for very many of our readers view from the same point and it is an example set for those

who see from other points to give their opinions, and this is the way that our paper may be made useful in causing truth to *shine* as a *western light* upon the surface of current thought. Such has been its purpose, "Free and open discussion is invited on all questions which tend to advance truth and right," etc. See editorial head on first page. As to Brother Cunningham's reference to *Light for Thinkers*, we wished his argument had been framed without referring to that journal; but as it was done in a square, manly way, over his name, which is characteristic of a southern gentleman, we know Brother Kates could and very likely would *take care* of his interests in his pages. Mr. Cunningham in a private letter says, "My writings are chiefly for the most educated or advanced Spiritualists and for leading spiritual editors and mediums." If any person wishes to discuss the subject, *not the person*, openly over his signature (given to us), our columns are open to him. Friends who write to us without signing their name and address so that we can preserve and make it public if we deem it necessary, must not expect their articles to appear; neither can we afford personality where there is malice, or a vindictive spirit manifested, and we must be judge of that for our columns.

THE NEW BIRTH.

Ye must be born again.—JOHN, III: 7.

This most curious saying evidently does not refer to birth into the physical life, nor can it have reference to the entrance into the spirit world, which we call death, for we are told elsewhere in the New Testament that 'even the wicked will be there.' Consequently it can only mean, being lifted up into a higher *spiritual condition* of mind, a higher aspiration for truth, with more advanced ideas of God, and a clearer conception of our duties to our fellowmen.

How circumscribed—how groveling are the ideas which many of the so called Christians have of the Creator. Even the orthodox oracle, Talmadge, who numbers his audiences by the thousand, a few weeks ago pictured the Lord as *coming down* from heaven to this little speck of earth, *literally*, and attending to the burial of Moses in *propria persona*! Picture the God of the universe condensing Himself into the form of a man and leaving everything else to take care of itself, while He comes down to the earth to bury the poor, old, worn out body of Moses! Yet this is

only a sample of the many absurd things which this Goliath of orthodoxy deals out to his hearers every week; and thousands of them, no doubt, go away smacking their lips, calling it a "wonderful sermon," and so it is—a wonder that intelligent people of the nineteenth century will endorse such ideas. Surely such preachers and people need to be "born again," in order to have more exalted ideas of God and the universe, and to enable them to interpret such places in the bible *spiritually*, instead of *literally*.

Another good reason for being born anew here is to save ourselves unhappiness and pain in the life to come; for our deeds in this life form our garments in the next. What a sorry figure must the willful murderer cut there; or the cunning, scheming sneakthief, the liar and the hypocrite. When all shall be brought to light that was sought to be hid, when all the little mean acts done in the dark or in a corner and carefully hid away are brought out into the light, how will they appear when making up the garment of him who must wear them. Surely such as he has need of being "made over."

And where is there one who does not need this new birth? Who can lay his hand on his bosom and call himself fit to enter the kingdom of heaven, to associate with pure and unselfish beings, with the knowledge that his earth life *thoughts* and desires are to form his garment there. We rather think he would want a *little time* to erase a spot here, and patch up a place there, before entering that august assembly of saints made "perfect through suffering," and "deeds meet for repentance."

Let the puffed-up and self-righteous take a look at themselves in the glass of unselfishness and humanity and see their deformities, their absolute nothingness. And the proud and haughty mistress who considers her "servant" "beneath" her, simply because she works for a living, should remember that the time is coming when she must be "born out" of her foolish notions of "I am better than thou," or stay on the earth plane. This world is only a state of probation, and will soon be over. Then we enter upon the *real* life, and he who has been "faithful over a few things" here, will be placed over many there, but he who has abused his stewardship must make restitution; and all must, in time, throw behind them all selfishness, all pride, all vain glory, all envy, and be "born again" to higher thoughts, aspirations and endeavors. B.

For Light in the West.

GROWTH OR DEATH.

BY EMMA TRAIN.

Growth or death: 'tis the law of the flowers and grasses,
Of the shrubs and the wide spreading trees;
And the murmuring zephyr speaks low as it passes—
"Growth or death, just whichever you please."

We may start with the blade that is lowest and smallest
Scarcely seen as it moves in the air,
And go on to the oak that is grandest and tallest—
We can find this great law everywhere.

Just the moment growth ceases whatever the reason
Quick the work of decay there begins;
If it be the poor soil or the drought of the season,
Just as sure death a victory wins.

Growth or death: 'tis the law of the mortal condition
And a part of the infinite plan,
Reaching out from the narrowest, lowest position
Farther on up the grading of man.

And still onward it goes to the state and the nation.
Growth or death 'tis a mighty voice now,
Until systems of worlds in their grand combination
At the feet of this little law bow.

Growth or death; how it echoes the wonderful story
Through the light of the heavenly spheres!
And the angels and arch-angels highest in glory
Sing the praise of this law through the years.

O, it comes in the lessons of rocks and of flowers,
It is whispered by each passing breeze;
And it says to each life with its infinite powers
"Growth or death, just whichever you please."

For Light in the West.

SEEING HIM WHO IS INVISIBLE.

BY JESSIE WANNALL LEE.

In the humblest, as in the grandest scenes of nature, in the varieties of her groves, as well as in the more uniform simplicity of the daisy-decked and clover-spotted fields; in the sublimity of her mountains, as in the softer beauty of the green pages that summer opens upon the hills; in the mournful moan of the dread ocean wailing upon untraversed shores, as in the gladdest murmurs of our winding rivers; in the thunder of Niagara, as in the softest whisper of the wild-wood brook, is spoken the language of a Creator,—is *witnessed the Invisible Presence*. There is a strong, binding link between the external and the internal, and being thus surrounded by the beautiful, the inherent soul expands into the hidden knowledge of the source of this splendor, and responds to nature's outspoken messages; be they the simple glance of a blue eyed wild flower, or the free, gushing song of some tiny warbler at the rose and gold tipped dawn.

In the heart of the lowliest plebian, as in that of the proudest patrician, there is implanted that love of the beautiful: and it is through this medium that souls are educated in a knowledge of God. Through its influence the trammelled intellect breaks its chains, and reaches toward the culture that refines and prepares for this Presence. Lives that have touched the mysteries of

their narrow bounderies have lifted themselves up into greatness. The slave of the most debasing circumstances becomes a free conqueror. Men and women lived back there in those humble days of the dark ages, when this invisible presence was talked of and dreamed of as an unreality, who believed, and saw in their own lives Him whom the wayward persecuted. Looking for the robes of royalty, and the foolish pageantry of earthly courts, they passed the true king by, while the royal knew nobility by instinct, and followed in his shining wake. Humbler days they were when ignorance clouded the way of light, and teachers themselves drifted into error. They were not unlike us. They toiled along just such rough paths, facing like human trials. They overleapt the same barriers before which we tremble, surmounted the same obstacles o'er which we falter. They left their footprints in the unbeaten line of the centre, swerving neither to the right or the left. They had our fallible human nature: they had ambition, but it was held in by the reins of reason; they had ardor, but it was subject to principle: they had large desires, but where duty and the right demanded the sacrifice, those desires were crucified. They have been our miners and divers into the depths of God, and brought us treasures in our enlightened day.

If in those days of crime and ignorance, and superstition, the little golden thread gleaming through their lives circled about them, and made them of "the things of God," how much sooner in our bounteous ones, when so much light is lavished, should our lives evidence Him who is invisible? Shall we, with such examples gone before, sit down with starved faculties, and dwarfed souls, to toy with a bauble called pleasure? Time itself is brief. Our narrow little graves bridge the mysterious chasm dividing us from that glorious clime to which our life here is preparatory. You have read in the excelsior book these words: "sown in corruption." You have felt their truth in many a faded dream, many a withered hope. You know how the hollow pleasures of the world mock the hungering soul; how satiety is the shadow of attainment, and disappointment the thing our outstretched hands will grasp in their struggle for the inaccessible.

Through the most luxurious lives runs the chill of a vague unrest, and a longing for something beyond. There is a limit to man's power, physical and mental. The

"thus far" of the Mysterious Being and Supreme Ruler, asserts itself. The misfortunes of adversity overwhelm us; the objects of our affection perish; friendships fade and die; change is written over all the distance of space,—change and decay: but we cling to the days, and the weeks, and the years that were fraught with pain and sorrow, loving these earth stained lives "sown in corruption," regardless of the promise of their being "raised in incorruption." Seeing, then, that our dark ways are leading to the light, and that our feeble gropings through doubt and uncertainty shall, at last, close upon the golden bars of a gate opening upon the perfection of every good desired here, shall we not let our lives, like nature, witness the Invisible Presence? Not for ourselves alone,—human hearts are depending upon us.

Be steadfast through all adverse circumstances; through bitter afflictions, keeping in view the Presence; for we have treasure in a country whose light is unvisited by the shadow of any darkness; where the imperfect buds of pleasure gathered here, have ripened into rich fruits there, beyond the reach of blight; and the splendor of the intellect increases forever and ever, in the then Visible Presence.

Transcribed for Light in the West.

A WARNING FROM THE INVISIBLE WORLD.

The signs of the times are perilous in the extreme. Man, in fancied security, is resting upon a volcano liable to burst forth at any moment.

The masses, ripe for revolution, are plotting and planning for a *coup d'etat* that will throw all previous ones into the shade. The vastness of this continent will serve to make it one of gigantic extent. The conservative element will be powerless in the conflict, and will go down in ignominious defeat, while the opposing forces, gathering strength as they advance, will carry all before them, to the dismay of all peace loving people. The day is fast approaching for all of this, and I would warn all to be prepared to realize to its fullest extent the horrors of Revolution. This country, having enjoyed immunity from such upheavals up to this time, cannot be made to believe there is anything more than can be suppressed by the arraignment of a few unwise anarchists in the courts of justice, and their conviction and punishment by incarceration in prisons, and penitentiaries. But time will show how futile it is, as the workings

amongst the masses is so silently being pushed as to be without observation.

The inhabitants of the United States would do well to open their eyes to this thing and prepare to face the menacing factions that are so surely plotting its overthrow. With this caution I shall withdraw for the present, but shall, in the future, give other warnings, as it is my mission so to do.—Spirit I. F. W., through Mrs. S. E. CALDWELL, August 17th, 1886.

For Light in the West.

THE SPIRIT OF LIGHT.

BY DELAVAN DE VOE.

Continued.

The inner light from which all light evolves,
In distance far, the vortex yet unknown,
Nor can the human comprehension teach
Its vast infinitude; nor by analogy
Compare with the highest law of earth,
Nor soul of man its minutest atom.
Man, finite in all things, nonexistent
Without the counterpart, eternal mind.
He whose light rebounds thro' all worlds and space
Visible and invisible.
How vast the thought resplendant by His will
Within the souls of mortals, that from
The inner light, the centre circle formed
Sprang into being, in part fulfillment
Of the highest law, or gifts from the Divine,
That Sun of all Suns, wherein a diadem
Is set, emblazoned wisdom.

The throne where the Father all wise
And of all life, in form inconceivable
With angel bands surrounding, in a fixed
Circle sat, and in communication with
The elements view'd all laws and all works
Pursuant of his will.
'Twas thus Divine perfection dwelt
In harmony, while chaos roared beneath
And in revolt, matter, surging, trembled
At His first command.
Louder the tumult raised; till from within
The centre formed, without obstruction, flashed
The law throughout infinite space,
And in thunder tones evoked the elements
To order. That it would seem from innate
Disregard within, clamored in discord:
Rejoiced in harboring chaos and at
Defiance set the power of peace and love.
God thus confusion drowned and light revealed
To earth. No longer darkness ruled,
It being absorbed by the inner light,
Was sent revolving on the wings of thought.
Through matter and all space, a beacon formed,
Triumphant, fixed, radiating harmony,
Truth and love to all eternity.

Then, as now, the magnet to the poles,
All matter sought within its orb and sphere
Its own affinity, evolving worlds
Upon worlds and stars of great magnitude,
While systems into systems ran, each one
A centre, and around a centre moved
In continuous order with the cause
Within. The word, the truth and light
In existence full, formed all material things
From emanations wise, and creation won.
Within the inner circle, the castle of
The spirit all wise no tumult dwells,
But all adhesive love, holding in order

All matter and all spirit, equalizing
Motion. And by friction of the spheres
In revolution bent, produced fire
And life, without volition, or benediction
Sought, all being subservient unto
The Divine command, the first, the last,
The beginning, and for all time.

For Light in the West.

ADVANCED THOUGHT.

The bigot who thinks he "knows it all," and who is of the opinion that there is nothing worth knowing which is not stored within his teeming brain, is greatly to be pitied, for his ignorance will be his curse. The world will move on without him; and while pooh poohing at the development of science and advanced thought, he will suddenly find himself left among the cobwebs of antiquity—like some fossil; fit company only for an ancient mummy.

It is the duty of all to open up their minds to the developments of the age, whether on the subject of religion or science. In fact the day has come when these two go hand in hand; and the day is *past* when dogmas or beliefs can carry with them a lot of incongruous statements that are given the lie by nature—by science—every day. Religion, pure and simple, based on knowledge, not of two thousand years ago, but of *to day*, is to be the religion of the future, and all that cannot be measured by that standard will be ground into impalpable dust, to be heard of no more.

We know that bigotry stands like a high wall in the way of progress, and enlightenment, but truth is stronger than error, and ultimately must prevail. Science and *common sense* will almost imperceptibly step in and open the eyes of the blind. Then will the superstition of yesterday give place to the knowledge of to-day. The battle rages but the right will prevail, and man will come out of the struggle a regenerated, an individualized, self-poised being, free to think and act for himself; and no priest, potentate nor king will own him, nor dare attempt to control him in body or in mind.

When that day is ushered in, a great revolution will have taken place. Instead of one portion of the human race living off the labor and sweat of the others, through their superstitious fears, robbing them of their hard earned pittances to build churches and rear costly temples to their *denominational* gods, all will be lending a helping hand to uplift humanity. It is a crying shame that so large a portion of the human race live like vampires on the credulity and superstition of the

masses. Has not the honest, hardworking laborer hell enough here, working in heat and cold, sick or well, for a bare subsistence, without being threatened with a mythological hades hereafter; and all for—what? Simply because he refuses to be priest ridden to death, then hounded in his coffin, and his poor family robbed to get his soul out of an imaginary purgatory, or left to mourn in anguish their inability to satisfy the cravings of the so called vicegerants of God!

Priests, both Protestant and Catholic, have taught that God is a tyrant, 'reaping where He hath not sown,' etc., etc., and only to be approached through priestly ministrations! This we know to be all a delusion, a subterfuge of the most transparent kind. Where is Galileo, where is Newton, where is Franklin, Paine, Jefferson, Lincoln and hosts of other benefactors of humanity? In everlasting torment are they, because their reason could not accept some man-made dogma? We think not. The heavens are full of these shining spirits, radiant with the knowledge of the divine Author of the universe; while the religious *bigot* sits like some crone, bewailing the advance of science that will make man one with his Father.

For Light in the West.

LIBERTY AND LOVE.

BY WM. E. WILLIAMS.

What magic in the word Liberty! how it thrills the breast of every one possessed of the attributes of true manhood. Oh, Liberty thou precious boon from heaven to earth,—most gracious gift to man, an unalienable right bestowed by the creator upon every human creature. Freedom is glorious and inspiring, but like other good gifts is often subject to much abuse; or rather, I should say, that under her soul inspiring name, many of the most shameful systems of superstition and oppression have been founded, and many of the most cowardly acts of cruelty that have ever disgraced humanity have been committed. Even now, in the latter part of the nineteenth century, the boasted age of culture and civilization, many of the relics of the cruelties and absurdities of the past remain, demonstrating clearly, that in many respects we are not yet quite free from thralldom—and that of the most abject kind,—mental slavery.

If we look around we cannot fail to see there are thousands upon thousands, that seldom or ever really think for themselves; they use second hand materials, so to speak,

and live upon some one else's opinions, never exercising thought, or allowing reason to guide them,—especially is this the case concerning religion. The pulpit and the religious press manufacture for them ideas, and harness their minds to dogmas, and threatening creeds, while the lamp of reason is ignored for the *ignis fatuus* of some church. How can that person claim to be free, when fettered by church rules, often made up of bigotry, selfishness and direful threats to all who differ from them? Where is the liberty of conscience, and the freedom of thought they profess to accord to others? The Creator who endowed man with intelligence never intended the greater portion of the human family to be dependent on the smaller for their knowledge of Him; but to unite as a common race or brotherhood, with Liberty for all,—bound together by the law of love, God's greatest attribute, as the Christians claim "God is Love," and their Book declares, that "as God so loved us, so ought we to love one another." How is it to day? Why the whole world is filled with envy, hatred and malice, and each striving to overcome the other. Liberty! Oh, where art thou gone! Thy robe is here, but thou, fair goddess, art absent. Say not slavery does not exist, when the mills, factories, and other places of labor are human hives of toilers, constantly fighting to keep life within their bodies.

The old saying, *Homo homini lupus*, is true,—but I do believe with Victor Hugo, that the time is not far distant when—

"All tyrants shall be hurled from their thrones, and liberty shall be restored to the people; the money made social circles be destroyed; arbitrary forms and silly customs, given up for true worth and intelligence, and brains counted more of a factor than gold."

Yes, there is a good time coming "when liberty and truth shall prevail; when the school master will be more welcome than the soldier; when the pen will be acknowledged "mightier than the sword;" when men will be wise and love each other; when marriages will be the result of love and not money; when people will think for themselves and aim to improve—considering this short earth life as a preparatory school, necessary before entering the future state of existence. There is a time coming when error must pass away; intemperance cease; kindness extended to all the mute creation; and man shall recognize a brother in man. Then shall a glad chorus ascend of "Glory to God and on earth peace and good will towards man." Then shall a new era begin, and Liberty and Love embrace each other.

Inspirational.

(Transcribed for Light in the West.)

COMMUNICATIONS FROM Y. E. S.

JUNE 27th, 1885.—The band will consider the subject:

Harvest as the Reward of Labor:—

The present season, when the tillers of the soil are reaping the fruits of their labor, presents an apt illustration of the aim and close of man's existence on earth's plane. With what care does the farmer choose and prepare the seed,—the soil must be attended to, the nature of it must be considered, that the dressing and fertilizers may be suited to it; so that the best preparation shall be made, that the seed may flourish and bring an abundant harvest. And after the seed is sown, how many anxieties has the cultivator while watching the growing, sprouting blade,—the fear of too much or too little rain, of predatory insects, of disease, of smut, blight, etc. These are beyond his control; but when the fruits of the earth are fairly harvested, the useless anxieties are forgotten. He rejoices in the blessings nature has given; increased and improved by man's judicious preparations. Here man's reason is seen; but how few are guided by this perfect analogy to use every endeavor to make a like preparation for the harvest of thoughts which must follow the deeds of earth life,—the mind must be cultivated, the higher, nobler qualities must be cherished, the weeds of intolerance, envy, revenge or other degrading elements, must be exterminated, that the spirit dwelling in the form of man may be purified and elevated till love to the great Father, and love to the brotherhood of man fills and raises the whole nature. Thus the soil is prepared, the seed is sown, which will bring a plentiful and blessed harvest in the realms of everlasting life.

SEPTEMBER 6th, 1885.—The band will consider the thoughts (or subject) of Inspiration:—

It is well known that mind controls mind, even while clothed in matter. The ideas of one are thrown into other minds by conversation, by public teaching, or by books: thus thoughts are disseminated like seed, and take root and flourish wherever the soil or mind is adapted to it, each soil or mind receiving the seeds or thoughts which harmonize with it. The same thoughts may be introduced into different minds, and as each mind gives expression to these thoughts, how varied is the impress which they have produced; as in a garden, the same soil produces flowers or fruits, varied in color, form, fragrance or flavor, one plant appropriating certain ingredients and rejecting others, while other plants assimilate the rejected ingredients; and thus the beautiful variety displayed in the cultivated garden.

One mind can receive the idea of metempsychosis, or that which is something like it, re-incarnation, another mind re-

jects that idea—it does not accord with its reason. Ideas the most crude and fantastic always find some minds ready to receive them, and those ideas seem to them convincingly true; but many of those errors are only errors of judgment, not of heart; the affections remain pure, and the fancies of imagination, the mistaken ideas, will all be made right in the light of truth as experienced in spirit life, untrammelled by the crude ideas engendered by contact with earth and earthly surroundings.

This variety is necessary; thoughts to be kept bright must be polished by the friction produced by opposition which does no harm while used in moderation and tempered by gentleness. The truly spiritual mind hears all opinions and judges with kind discrimination, never condemning, knowing that as the understanding expands all errors will cease. We see, therefore, no cause for excitement, no necessity for harsh judgment. Let charity govern all, that calmness and unselfish love may rule in the minds of those believing in the grand truths imparted by spirit friends. May the blessing of our Heavenly Father attend us.

COMMUNICATIONS FROM MRS. N. J. NAFUS,
E. SAGINAW, MICH.

Mr. Editor:—Will you please be so kind as to publish in LIGHT IN THE WEST the names which I send you; they are the names of those that I used to influence to write to my father, C. R. Miller, who edited the *Psychometric Circular* of Brooklyn, N. Y. I take this course to solicit them to subscribe for your paper, and also to let them know that Carrie is still striving to work for the cause of humanity, and to assure them also that I still retain the same love for them that I did in days gone by. I wish to tell them to write for your paper, and I will often come and influence them to write messages to my dear father and others, whom I so dearly love. They all know how I always loved to come into their circles and bring kind words of cheer to each one there, and scatter beautiful flowers all around them. I wish to say to my dear father that I am with him, tenderly watching and guiding him—I see every tear and know every joy. To him and all earthly mortals, I will say that every tear and sad bereavement are so many bright diamonds glittering like dew drops, only not to perish, but to remain forever and ever. Oh! if poor mortals of earth could only see the beauties and loveliness of this bright

home of ours, how differently would they live and how much happier they would be. My love to all the dear ones of earth. My list of names comprises the following: Mrs. M. S. Hunt, Salt Lake City; Laura B. Smith, Community, N. Y.; Mrs. M. E. Williams, W. 34th St., N. Y. City; Mrs. S. J. Panoyer, 128 N. 2nd St., E. Saginaw, Mich.; Mrs. Anna Kimball, 229 E. 48th St., N. Y. City; N. C. Wilton, San Francisco, Cal.; Mrs. Souther, 1155 Mission St., San Francisco, Cal.; Mrs. Sara Williamson; Mrs. Dr. Hill, Brooklyn, N. Y. Don't fail to send a paper to my father, C. R. Miller, Brooklyn, N. Y.

July 30th, 1886. CARRIE MILLER.

Mr. Editor:—I will now make an effort to write a few words to you. I am anxious to develop the medium so as to use her hand independently in writing; this phase of mediumship would be very beneficial to her. I can perceive ways in which she could make a success financially, and it would also benefit her spiritually. Her writings thus far have always been impressional, but this is very weakening to the nervous system. There are a great many spirits that come and would like to influence her to write; in this I guard and protect her, as I shall allow none to write but those who know how to be gentle and kind. There are many who have very selfish aims, and have no sympathy for the medium. My profession while in the form was that of an attorney—at least, I was educated for that kind of work. I was admitted to the bar at twenty-one and practiced about one year, when I enlisted in the 23rd Michigan Infantry. My experience as a soldier was short, but rather severe, as I was unaccustomed to labor. There were a good many farmer boys in the regiment, who seemed hardy and strong, and I could not help being a little envious of their physical powers. They used to laugh at me and call me a green city chap; but when they wanted some writing done they took a great deal of pains to hunt up "that fellow from the city of Detroit;" and as usual I find a great many who want writing done over here. I am now trying to practice law in the courts of Heaven. What is considered justice on earth is not justice over here. Those who on earth are considered the "Great I's" on account of money and fine clothes—the office seekers, professional ministers, doctors and other professional men, look very small over here and are obliged to take a back seat, while the "lit-

tle u's" with no money and poorly dressed, who have been defrauded and cheated because they were poor, are invited to the front. Each and every one receives his or her true reward or reproof, whatever justice declares. I could say a great deal on this subject but conditions are such that I cannot write any more at present. I will close by telling you that I passed into spirit life from the effects of gun shot wounds, May, 1863. I was twenty-two, and my home was in Detroit, Michigan.

July 31st, 1886. WM. ROSS SMITH.

COMMUNICATIONS PUBLISHED BY JUSTITIA.

March 25th, 1869.—MY CHILD: You will endorse this new government, when it is more fully explained; for it is of God and will stand. Man must see that God is working in his affairs and he will see the light quicker than he has in the past century. The angel world can do more for this earth in a few years, now, than has been accomplished in the past hundred. We have been at work in the spirit world during all time to bring about the redemption of man. The Bible was written by mediums in the days of Moses and the prophets, and men in those days required different laws from those which are required now. The coming of Christ was prophesied four hundred years before He came through the medium Jesus, and the Jews were looking for Him; but because of His lowly origin they refused to accept Him, and I tell thee the people of this day will reject the true principles of Christ because of their unbelief in God's laws, and in His word; for when men reject the word of God which was written centuries ago by God's chosen mediums, then will they reject the mediums of the present day. For God never changes; He is the 'same yesterday, to day, and forever.'

March 25th, P. M.—You must write and we will tell you what to write. We will explain the Bible, God's laws and the teachings of Christ, make them so plain that man will better understand the mysteries of the Bible. Men will open the eyes of their understanding and listen to God's word..... Be not discouraged, for God's people will listen. We have told you, you do not know our power to do good in this world; but it shall be made manifest to you in a short time. Be patient, 'all things work together for good' to those who will do the will of God.

Mar. 26.—The angels have finished a great work in the spirit world, and now the army of the Lord is marshalled for battle with the prince of darkness. The old satan who has been bound for a thousand years is about to be let loose on the earth, but Michael and his hosts will dethrone all the powers of darkness, while the world will rock from center to circumference.....

March 27th, '69.—Thou must now say that thou art ready to do the will of the Lord, for thou must write for us and thy mission is to do good to the children of men. We tell thee that they who do God's will shall receive a hundred fold in return. The angel world knows what can be done in this, for we know our power on this world. They who walk by faith and not by sight are the ones who will be chosen to do His work, and we say unto thee if thou hast faith the size of a mustard seed thou shalt do wonders for God.

March 29th, '69.—Thou wilt now say to the people that the Lord thy God hath revealed to thee the fulness of time, and that ye are living in the last days of time on earth, for God is about to set up His kingdom and all of man's power shall be destroyed. God told them in old times they must obey His laws; and I tell thee God will bring desolation, woe and misery on all who will not hearken to the sayings of the mediums through whom He has chosen to speak..... Ye are called, but ye will not listen; and because of the hardness of the hearts of the wicked and their blindness to truth, God must punish them in their wickedness. Men have sinned against the laws of God and humanity long enough, and God has hearkened to the voice of His people, and He will hear the cry of the downtrodden and the oppressed. Oh! why will ye oppress His people! Why will ye make laws contrary to His laws and the teaching of Christ! Ye take no heed to His sayings—ye listen not to the dictates of conscience; but ye shut your minds in darkness, and will not see the light. Ye mock at God's truth, and say, "who is God that we should be mindful of Him." Ye deny the power of God to rule; ye set His laws at defiance, ye build up temples of ungodliness and yet sit in judgment against His people. For this will I come upon you in my wrath, saith the Lord. I tell thee the rulers of this land must be smitten in their blindness. They have bowed down to the idols of all ungodliness, serving the god of mammon; destroying the liberty and denying the rights of God's people.

March 30th, '69.—(Through the mouth of the ancient prophet, Elijah.)

I am the beginning and the end; I am Alpha and Omega. I will execute judgment on this people if they hearken not to my sayings. I thy God have said in My word that all mankind should hear My voice, and that man should listen to the sayings of My chosen people; for I the Lord thy God do declare to this world, that I will come upon them as a 'thief in the night, and those who have not their lamps trimmed and burning will not come in with me. I have heard the cry of the oppressed and downtrodden; I have witnessed the iniquities of the rulers of this land. I have seen men roll pride under their tongues as a sweet morsal; but their pride shall be turned to bitterness; the wrong they do their fellowmen shall be measured out to them; for I will turn on all those who deny my power to reign. (By the Prophet.) God's code of laws are plain; but men will shut their eyes against all truth and they have hardened their hearts against humanity. They set up man's reason against the reason which God has implanted in their nature.

March 31st, '69.—We are about to declare to this people that they must listen for the human mind is farther developed this day than it has been since Moses wrote the ten commandments on the tables of stone. We tell thee men will not require miracles to convince them in these days. Moses set up the serpent and all that looked were healed, and we tell thee that the son of man has been held up to the world and all who will, can be healed. The blood of Christ cleanseth from all sin if man will follow his teachings and live up to the laws of God. But unless they will follow in the footsteps of Christ his blood is of no avail. Christ came to save this world from the injustice that man does to his fellow man. He taught them by word and pre-

cept. Do his professed followers teach the true Christ? We tell thee nay. They build up temples and dedicate them to God, but deny the power of godliness, making them temples of untruth, filling them with pride and ungodliness, bowing down to the god of mammon; shutting out the poor, denying them the bread of life which Christ promised them, and feeding them on the husks of error and unbelief. We tell thee God will pull down these temples, and erect temples where men shall come and be partakers of the living waters which spring from the fountains of Christ. Christ says, 'he that drinketh of the cup that I shall give him shall not thirst but have everlasting life,' but the proud and the ungodly have held this cup from his people and for this will Christ come again the second time. Already has this war been declared in the spirit world to overthrow the powers of darkness, and ye shall see a new light dawn upon it, a light which will surpass the beams of the noonday sun.

In explanation of the foregoing the transcriber would say, that at about this period, he frequently found the medium at prayer and in tears, and upon inquiry learned that a band of ancient immortals were constantly insisting that she should write at their dictation, precisely as above. She had replied that she was too sinful and unworthy, and considered herself as sacrilegious in doing so, but was told that her spirit guides were to be the judges of that, and that she was to yield implicitly to their demands and commands. It was several years before she learned the name of this prophet, and after voluminous writings for him whose name is given above.

JUSTITIA.

April 2nd, 1869.—Put thy trust in God and He will never forsake thee. God will hear the cry of His people, and He will grant wisdom to those who seek it. He says, 'knock and it shall be opened;' thou hast knocked and He has heard thy cry. And so shall it be with mankind; if they will seek wisdom earnestly it shall be given them. O! how few listen to the teachings of His son; for he told them when on earth what they should do to be saved. Men do not listen. They do not the will of God. They have gone after strange gods and for this must He come again and visit this people in judgment, and when Christ does come He will come in power. Verily, I say He was the King of the Jews, and shall be King of the Gentiles also. God's people must listen to His sayings. Christ is the Son of God, all mankind are His brothers: God does not respect his children unless they follow the teachings of their elder brother. Christ taught (through Jesus) when on earth that if man would obey the laws of God and live up to His teachings they would be heirs of God and joint heirs with him. Do men obey the laws of God or the teachings of His son? I tell thee nay. They are no better to-day than they were at Christ's first appearance. The Jews slew him; but I say mankind are worse to-day, for the Jews had only Moses and the prophets, while to-day ye have all the teachings of Jesus and his apostles, and are sinning against more light than the Jews had. Jesus performed miracles for them, and this day do the mediums have to perform the same; yet men will not believe,—they have shut out truth from their hearts and for this will Christ come again

in power and *spirit*. Men will not believe in the existence of the spirit world but the spirit world is about to manifest to mankind truth which they cannot gainsay. His (Christ's) spirit is here already knocking at the door of man's inner temple. Let man beware how he shuts the door, for God has said, 'My spirit' (s) will not always strive with man.

April 3rd.—You need not fear; everything is working as we wish. We do not measure time as men do in the mundane sphere; ours is eternity. We have much to do and the spirit world is at work just as earnestly as the people of the North were when they arose *en masse* to crush out the blackness and darkness of human slavery. We tell thee that we declared that war in heaven long before the declaration reached earth, and we have now declared war with the prince of darkness all over God's world, and all the power of darkness will be destroyed. Man must not dare to oppose the kingdom of Christ. Man's laws shall be founded on God's laws, and the power of Christ shall be felt. His blood is crying out against mankind to-day for the iniquities of the people of this world. Men are beginning to open their eyes to the sins and iniquities of their rulers and men in high places. God says, 'I am slow to anger, but My vengeance is swift and sure.' 'I will measure out to this people as they measure out to their fellow man.' The high-priests of this world have shut out the light of truth; they burn their incense on God's altar until it has become a stench in His nostrils. For this will He come again and when He does men shall walk in the light of truth and righteousness and this world will become the garden of Eden.

Then shall the serpent of untruth be crushed by the heel of the seed of woman, and we tell thee that mother Eve never tasted of the apple which the serpent gave her to eat until after Adam had sown the seeds of discord to the children of men; yet ever since man has been finding fault with women. But the time has now come when she shall arise and put on the garments of truth and righteousness, and man shall listen to the voice of the mothers of God's children. For we tell thee the women of this land shall arise and shake off the bondage which has bound them so long, and men shall listen to their voice and take heed to their sayings. Woman was the friend of Christ when on earth, and could woman's voice have been heard in those days Pilate would never have signed the death warrant of the God of the world; and for this Christ has left his love in the hearts of woman.

April 4th.—We will say to the people that the angels of God are here to-day in power and glory. God has listened to the voice of the down-trodden and the oppressed and He is about to lead His children out of the wilderness of this unbelief. A song of praise shall go up to Zion, for God heareth the cry of His children. Man's inhumanity to his fellow man must be destroyed. He is about to visit this world with a *spiritual* force which man

cannot resist, and when He comes the power of man will be shaken like a reed in the blast. This world must become what God designed it to be. 'Man that is born of woman is few of days and full of trouble,' and he must have a second birth. But before he can be born again he must be prepared for the change. The womb of mother earth has conceived men in sin; but when mankind understand the laws of their being, then shall the womb of this earth be pure and holy, so that man can erect temples to the living God made fit for the indwelling of God's holy spirit. Every child born of woman is one of God's temples, and He will not have anything unclean defile His work. When men begin to think how by their present ways of living they are defiling these temples, filling them with poisonous matter and destroying the throne of reason which God has given to man, they will stop violating the natural laws with impunity; and abstaining from all ungodliness become pure and holy. Through sin men have become unclean. Do they expect God will accept a rotten mass of corruption to be the inhabitants winebibbers, gluttons, idolaters, licentious and of His kingdom? We tell thee nay. He will not accept such offspring upon His altars of holiness and purity; for God says: 'men shall obey my laws, and if he will not listen to the voice of eternal truth, then will I come upon them and send pestilence among those who defile the human body.' When man is groaning under the weight of sin and disease, which he brings upon himself, will he dare to lift his voice in prayer to the great Eternal Spirit of the universe and ask Him to be merciful to him? I tell thee God cannot hear such prayer, because *His laws are immutable and cannot change*. Can weak, puny man dare to stand in prayer and ask God to heal the great body of humanity, religious or politic, without working in the matter? I tell thee nay. Man is a being endowed with reason, and all of God's laws are founded on *reason*. Man must be merciful to himself, before he can expect mercy from others. God would have all men perfect even as He is perfect; but the spirit of man cannot be perfect when it dwells in temples of unholiness. When he was created in the image of God he was pronounced perfect and so he was till he began to multiply his seed over the earth. Then commenced strife between brothers, for they had tasted of the tree of knowledge of good and evil which God had *implanted in their nature*, and man says, let us be as gods and take the power of God's hands; and mankind have been taking the power of the living God ever since. Man was originally pure and holy; but when he sinned he said to the Lord, 'the woman thou gavest me, told me to eat,' and he has laid every thing at the door of woman to the present time. But now the spirit of woman will arise and put on the garments of holiness. Man has never given woman a chance to redeem herself from the sin which was laid to Eve the first mother; and for this injustice to the daughters of God

will they be chosen; for God said: * 'Arise, O, daughters of Jerusalem, put on thy garments of holiness, and I will put a new song of praise in thy mouth. I charge you, O! daughters of Jerusalem, that ye stir not up nor awake my love until he pleased.' The time has now come when the daughters shall be stirred up and they shall wake up the love of man to the beauties of holiness and truth, for I tell thee that Zion is represented as a woman through all of God's word. Do men think God does not desire woman to take an active part in the work of building up Zion? O! poor, blind man; to you are the women of this world indebted for all the imbecility and blindness of this age. The intuitiveness of woman is for holiness, and if man would but listen to her voice the cause of Zion would flourish. Woman does not ask to take the power out of the hands of man, but they will have something to say about the salvation of their sons and daughters, when they are suffering from the sins of their fathers, inherited from the cess-pools of the impurities of mankind filling the veins of the children of men with poison which taints and vitiates the blood of the whole human family.

* This reference to the Song of Solomon, 8: 4, showing as it does that the symbolic language referred to is now being fulfilled in the movement for the emancipation of woman, and the fact that the latter part of the 19th century has been called pre-eminently "woman's era"—throws a flood of light on the meaning of this verse. If our readers will have patience, they will discover why this biblical style has been adopted by this ancient immortal, and where the bible applies to the times in which we live. JUSTITIA.

Mr. Jas. Lewis and son, of their famous Temple of Music in Springfield, Mass, have returned from a three months' trip to the "Old country." Mrs. Lewis and daughter shortly after left, to visit friends in England.

A large number of the devoted personal friends of Miss Lewis earnestly wish that she may soon return, fully restored to the enjoyment of good health.

The Lake Pleasant camp meeting at Montague, Mass, is having a pleasant and successful season.

The last number of the *Rostrum* contains a communication purporting to come from my spirit wife. Remembering that the same medium sent me a *true* test communication last fall I hope he will soon come again en rapport with my wife, and therefore in compliance with her desire "to go on investigating." I take the liberty to submit the following test questions:—

1st. What are the names of your father and mother in spirit life?

2nd. What are the names of your brothers and sisters, and my sister, still living on earth?

3rd. What labor have I done this spring in *special* loving remembrance of your predilections and of our once so happy home-life?

A correct answer to these three questions, on or before the 25th inst., will entitle Mr. Chester Fish or any other medium (sending correct answers *first*) to my check for \$25. Mediums: Please send answers to I. LOEWENDAHL.

Box 776, Vineland, N. J.

* ODE TO GOD.

Oh, thou eternal One! Whose presence bright
 All space does occupy— all motion guide :
 Unchanged through time's all devastating flight ;
 Thou only God ! There is no God beside,
 Being of all beings, Mighty One!
 Whom none can comprehend and none explore
 Who fillest existence with Thyself alone,
 Embracing all, supporting, ruling o'er !
 Being, whom we call God, and know no more !

In its sublime research, philosophy
 May measure out the ocean deep—may count
 The sands or the sun's rays—but God ! for Thee
 There is no weight, no measure. None can mount
 Up to Thy mysteries. Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark ;
 And thought is lost, e'er tho't can soar so high,
 Even like past moments in eternity.

Thou from primeval nothingness didst call
 First Chaos, then Existence—Lord on thee
 Eternity had its foundation ; all
 Sprang from Thee—of Light, Joy, Harmony,
 Sole origin—all life, all beauty there ;
 Thy word created all and doth create ;
 Thy splendor fills all space with day divine ;
 Thou art and wast and shalt be glorious, great
 Live giving, life sustaining potentate.

Thy chains the unmeasured universe surround ;
 Upheld by Thee, by Thee inspired with breath.
 Thou the beginning with the end, was bound
 And beautifully mingled life and death !
 As sparks mount upward from the fiery blaze,
 So suns are born, and worlds spring forth from
 And as the spangles in the sunny rays, [Thee !
 Shine round the silvery snow ; the pageantry
 Of heaven's bright army glitters in thy praise.

A million torches lighted by Thy hand,
 Wander unwearied through the blue abyss ;
 They own Thy power, accomplish Thy command !
 All gay with life, all eloquent with bliss,
 What shall we call them ? Piles of crystal light ?
 A glorious company of golden streams ?
 Lamps of celestial ether, burning bright ?
 Suns lighting systems with their joyous beams
 But Thou to them, art as the moon to night.

Yes, as the drops of water in the sea,
 All this magnificence in Thee is lost ;
 What are a thousand worlds compared with Thee !
 And what am I then ? Heaven's unnumbered host
 Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance weighed
 Against Thy greatness—is a cypher brought
 Against infinity ! What am I ? Naught !

Nothing ! But th' effluence of Thy light divine
 Pervading worlds, has reached my bosom too !
 Yes ! in my spirit does Thy spirit shine,
 As shines the sunshine in the drop of dew.
 Naught ! But I live, and on Hope's pinions fly
 Eager toward Thy presence ! for in Thee
 I live and breathe and dwell aspiring high,
 Even to the throne of Thy Divinity.
 I am, O God, and surely Thou must be.

Thou art ! Directing, guiding all, Thou art !
 Direct my understanding then to Thee !
 Control my spirit, guide my wand'ring heart.

Though but an atom 'midst immensity,
 Still I am something fashioned by Thy hand !
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand, [birth,
 Close to the realms, where angels have their
 Just off the boundaries of the spiritland.

* By Gabriel Romanovitch Derzhavin, the Russian
 Poet-Statesman ; who died in 1816. This ode was trans-
 lated into every language on the globe ; it is said to be
 inscribed in golden letters on white satin in the Imper-
 ial Palace of China and in the great temple of Yeddo
 Japan ; its translation into the English language is the
 work of the illustrious scholar, Sir John Boring.

WHY I BECAME A SPIRITUALIST.

BY B. O. J.
 (Copyright Secured.)
 CHAPTER XIII.

As I have stated in a former chapter, I
 had been educated from my earliest youth
 in the strictest orthodox faith, which fifty
 years ago was as a straight jacket to a loose
 gown now.

I was taught to believe that we had no
 right even "to think our own thoughts,"
 and that everything natural or physical
 had been cursed, because Adam had sinned
 in the garden of Eden ; and that, conse-
 quently, "man's tendencies were as natu-
 rally evil, as the sparks are to fly upward ;"
 that all our passions, tastes and aspira-
 tions were evil, except perhaps when we
 were saying the Lord's prayer or the
 "shorter catechism" if we managed to
 think of them and nothing else while say-
 ing them. And when I began to be awak-
 ened by spiritual light, and had thrown
 away dogma after dogma, I still clung to
 the idea that asceticism was the only mode
 of life acceptable to God, and that all the
 tastes, all the passions of our nature should
 be ignored as sinful and distasteful to God.

While I was wrestling with this prob-
 lem, and endeavoring to carry it out as
 best I could, even to the extent of what I
 "should and should not eat, and drink
 and not drink," if at all, I received a com-
 munication from Friend William Penn on
 the subject, which I will transcribe here,
 with the date, July 12, 1862, at which time
 it was received. And while it was years
 ago now, I find it is still good logic, and
 common sense, and such as I should think
 a beneficent God would intend and plan
 for man, for if the things of earth are not
 for man's use, what are they for ? But I
 will let the communication speak for it-
 self—Friend Penn had communited
 with me before, but I prefer to give this
 one to the public in preference to the
 others, as they were more of a personal
 nature. He said :—

"FRIEND: Thee is revolving in thy mind
 what thee should do to make thee the

most acceptable to God ; how thee could
 become a "perfect man." (*That was what
 I had been thinking of and aiming at.*) Now,
 with thy limited ideas, thee would say
 that the man that practices self mortifica-
 tion, self denial, the most is the most per-
 fect man ; but that is not the true stan-
 dard by which to measure man, as he was
 designed by his Creator. Man was intended
 for a much higher destiny, and a much
 more useful life, than to secrete himself
 in some lonely cell, and crush the natural
 tastes of his body and soul. It was never
 intended by the all wise Creator, that man
 should ignore the life that now is ; but
 that he should live it out naturally, tak-
 ing on and throwing off through all the
 different functions the changes and devel-
 opments of his being.

"But thee will say, how can a man do
 that, and not do wrong ? Verily, from thy
 standpoint he cannot ; but the All Wise
 has a higher, a better, standard and pur-
 pose for man than thee have yet compre-
 hended. Man is a triune being,—physi-
 cal, intellectual and spiritual, and must
 come up through all these naturally in
 order to be a perfect man, or spirit. Man
 has come up through all the grades of ani-
 mal life from the lower to the higher,
 until he has arrived at what he is to-day ;
 and while some have taken on the intel-
 lectual to a considerable extent very few
 have awakened to the truly spiritual. It
 is a greatly mistaken idea that all men
 are alike, or should be judged alike, for
 their prenatal conditions are often very
 different. Some are born into the world
 almost purely on the animal plane, with-
 out one aspiration for spirituality, or even
 intellectuality ; while others from their
 mother's womb inherit a refined spiritual
 nature that is constantly aspiring to the
 higher. Nevertheless, all will ultimately
 become awakened to the higher ; for it is
 a part of God's law and the destiny of the
 whole human race, to develope from the
 lower to the higher.

"Now then, if that be the eternal law of
 God, which we know it is, how could thee
 develope by the law of experience, from
 the lower to the higher, if thee shut thy-
 self up in some monastery or cell, and re-
 fused to learn of the laws of God, through
 nature and the experiences of the life that
 now is ; how would thee be prepared
 for a higher condition of life beyond, and
 what does thee think thee was sent here
 for ? Thee must discard the idea that our
 heavenly Father "cursed the earth for
 man's sake," and that the earth and all

that is in it fell from a high estate to a lower. Ah, no. Our Heavenly Father makes no mistakes,—*All things progress from a lower to a higher.* This is immutable law, and the only way that the present undeveloped state of things can be reconciled with a beneficent God, who has the ultimate destiny and happiness of all his creatures in his keeping.

"This planet, like many others, is working off, through the law of development and refinement, one crude condition after another and every thing is working in harmony to that end.

"The earthquake and cyclone are only instruments in the hands of Father God and mother nature for the development and better adjustment, by her refining forces; and if thee could look back as we can, and see when it was hardly fit for the habitation of man, owing to its crude and volcanic condition, thee would see the force of what I am saying.

"And while thee would cry out against these convulsions in nature, and even in man, and all animated things, still, they are merely in the aggregate carrying out a law of the development and refinement of the planet, and when once thrown off, or having passed through the refiner's fire, or crucible of nature, they are that much nearer a state of higher development and perfection.

"Man, in his present state, on the earth plane, is to us like a child in the cradle; has great possibilities, great capabilities, though all unknown to himself. The spirit of man, the spark of the Deity, has been placed in contact with materiality for individualization, experience and development, the result of which will far transcend his highest imagination, and only as he becomes fitted for a higher, will his vision be opened to see the grand destiny that has been prepared for him. But man must be true to himself; he cannot sow tares and expect to reap wheat; if he sows the wind he must expect to reap the whirlwind. There is placed within himself, within his breast, a monster for good or evil, and while all is good in degree, still,—

*'Man may use, with wisdom use,
Yet ne'er the gifts of God abuse.'*

"All things are for man's use; every taste and every passion is God given, but not to be abused. Man must learn to know the difference between liberty and license. The men or women who shut themselves up in some closet, away from the trials and experiences of every day life, thinking by this means to please the

All Father, will find, that they are like the "foolish virgins" who failed to have their lamps trimmed and burning, but were asleep; and have in their anxiety to save themselves not woven by good and unselfish deeds, their wedding garments, and like the virgins they will find the door closed on them till they have learned the experiences of each sphere are necessary to a fitness and entrance to a higher, and that it is better even to make mistakes and rectify them through repentance and good works, than to do as the one who "hid the talent," and then brought it without usury or gain and said, "here, Lord, take it that is thine." That servant was and will be condemned; for there are no laggards in the kingdom of heaven. All are engaged in good works.

"Ah, friend, passion is the motive power of the world, of the universe. All that we see vitalized, is the result of what we call passion. The base of the brain of man is the seat of power, is the incentive to action, and without that everything would be aimless, fruitless, objectless. Look out upon all animated nature, and learn the result of passion. Seek not then to destroy or change the order of nature; for it is good, it is perfect. It is not the thing itself, but the abuses of it, that degrade the man and woman.

"Man was made to stand erect with his brain as the crowning glory, to govern him in all his actions, and to guide with wisdom all his appetites. And just so far as he fails to be so governed, he fails to come up to the type of manhood that his Creator intended he should, and what he will be through the law of development from the physical into the intellectual and spiritual. And these inharmonies, these crimes, as we call them, are merely the imperfections incident to the crude or undeveloped condition of the human family to-day.

"Could thee look back, and forward, as we can who have been long in this world of causes, thee would see from what depths of crudeness, of degradation as thee would call it, man has come up; and on the other hand, to what heights the spirit of man is capable of ascending, thee would be satisfied with the order of creation, for thee must know, that to be a higher, there must be a starting point below that progressed to, and it is in view of that progress, that development, that the angels sing their sweetest songs, and perform their most arduous labors, with alacrity and joy.

"Fear not, the all-wise Father has made

no mistakes. Thou, with thy shortsighted ideas would cramp, would deny, humanity a certain amount of what might be called *free will*, and by that means curtail the development, the rounding out, of the soul and spirit of man; God's purposes are *all wise, beneficent, and good*, and will ultimate in the uplifting, the unfoldment, the perfection, of every human soul. The more we who have by the law of progress and development been permitted to look higher and farther into the wonderful workings of the divine mind, the more are we lost in wonder at the grandeur, the beauty, the sublimity of the order of creation, as manifested in the universe of God,—even to the limited extent we have developed to see, and understand it, even to our limited vision, perfect harmony prevails throughout all space, and while integration, and disintegration alike take place, still both are governed by, and are acting out a law that is divine in its purpose, and ultimate and *cannot* fail to glorify the great Creator, and redound to the good of all created things."

At the time I received the above communication, I confess I had not developed to that condition of mind to understand or receive it; but as time wore on, and I read it from time to time, I began to see the wisdom in all that was said in it, for the Old Testament theory, that the devil, or satan, had anything to do with shaping the destiny of this world had long exploded with me. That two powers, antagonistic in their native, one being supreme in power, could co-exist I felt to be a delusion and a snare; consequently, I had to look elsewhere for a solution to the inharmony that I saw existing all around me, and it is only by the law of growth and development from a lower to a higher that the present state of things can be reconciled with the existence of an omniscient, and omnipresent God.

I leave this message with a discerning public, only asking that they give it careful consideration, as it takes an entirely different view of the nature and tendencies of man from that held by both orthodox, and catholic churches, yet bears the stamp of harmony and truth.

(To be Continued.)

SPIRITUALISM.

BY MRS. S. E. CALDWELL.

CHAPTER V.

We learn through spirits, that life is forever upward and onward; that the transition from life to so-called death, will find us neither demons nor angels, more than we were in this sphere, but that we will find ourselves face to face, *not* with a *personal God*, as we have been taught to expect, but with ourselves, with conscience, the only "bar of God" yet known. It will tell you all you have done, all you have left undone; it will weigh you,

tell you your real value, and you will measure out to yourself that which is meant for you to have; you cannot go under, you cannot go over, the *law is immutable*. This mode of "judgment" will not stand the test of a Calvinistic crucible, but is eminently satisfying to all progressive minds, and all who have not violated conscience to such an extent as to tremble at the prospect of being unveiled before the "All-seeing eye," though that eye be their own. Let all such look over their record *here*, and render unto God that which belongs to God, which is reformation, and an entire new life, journeying away from the old till it is lost in the distance, and lost to memory, then will they be absolved, and not before. "Men love darkness rather than light, because their deeds are evil."

To many, the signs of the times are perilous. They fear the light that is coming to reveal, not only to themselves, what they are, but to others. They cover their works as with a blanket, hoping no eye may see, no ear may hear, but the smoke of their evil ascends, creating a stench in the nostrils of the pure angels, who weep in sorrow over man's misdeeds, and the wrongs inflicted by them. This is no "cunningly devised fable," but a literal truth, proving that we are surrounded by "clouds of witnesses," as messengers from the courts above, who would instill into our minds pure desires and a love of good, and they would impress us that evil, like poisonous plants sends forth poisonous vapors, while good ascends as a "sweet savor" unto God.

Spiritualism teaches us to love God and man; for "love is the fulfilling of the law." Many are at a loss to understand how they can love God, a being, as they suppose, with human form, and feelings like themselves. Having never seen him, how can they love him? To love God, is to obey his laws, do right as far as light is given you, have charity—which means pity for others in their wrong doings, instead of condemnation. "Charity covers a multitude of sins,"—not your own sins, but the sins of others. If we have charity we have no desire to blazon to the world the faults or misdeeds of our neighbor, to the contrary, we keep it to ourselves. That is charity and if we have that, we have love, and that covers the whole ground—love to God and man. We love our fellow-creatures as ourselves when we desire their good as much as our own; when we see them going astray and falling into want or degradation, and have a sincere desire to lift them out of these conditions for the sole purpose of doing them good, then are we fulfilling the law. Love to God incites in us these desires, and we practice them in obedience to this love.

Spiritualism makes no mystery of the plan of salvation. It comes, not with creeds which bind the mercy of the Infinite and limit the salvation of mankind to a few, but to tell that the way is open for all, in the church or out of it; the road so broad, it cannot be blocked; its light so pure, it cannot mislead; its teachings so plain, that "he who runs may read." "Cease to do evil and learn to do well," is the cardinal point, which will, if strictly followed, lead to that peace which bears witness to the "approving Spirit of God," and conducts to the founts of eternal truth and wisdom and to the bosom of the Infinite, towards which all progress tends.

The phenomenal side of Spiritualism is grow-

ing in'o dimensions that may well startle the world and challenge the belief of every "doubting Thomas" in the land. When a man sees the unmistakable lineaments of mother, wife or child, presented for a brief moment, at an aperture where sits a medium as much in the dark as to the distinguishing features of his family as any stranger there, he is compelled to cry out. "Lord, I believe." When a father sees the face of his long departed son, and is greeted in well remembered tones and words of endearment, he, in tearful joy and thankfulness, also exclaims. "I believe." Instances are multiplying daily of spirits having as much the appearance of real life as they had when in the body, showing themselves [under favorable conditions] to those assembled for the purpose of witnessing these astounding manifestations and to test the honesty of the medium, who is, as often as otherwise, a young girl or boy wholly incapable of projecting a fraud of any kind, *least of all one of this nature*.

WHISKY DID IT.

All the suicides are not included in those who deliberately cut their throat, or blow their brains out with a pistol. O, no; there are many ways not recognized in the world as suicidal, that are just as much so as those above named. And they are much more disastrous in their results, from the fact that they are slower, and take the unfortunate through a series of lingering agonies, not only the person themselves, but to all connected with them, and often long years before their horrible taking off seem to lose every spark of manhood, of humanity and treat those they had sworn to "love and protect" in the most cruel, inhuman manner, often ending by taking their lives. Need we say that whisky does all this and more?

Do we need to be told that whisky, and its kindred spirits, cause more death, more desolation of the home and hearth, than all the other ills of life besides?

It fills our asylums, our poor houses, our work houses, and hospitals with broken down inebriates; and their children go to the houses of refuge, to be taken care of by the city, county, or state; and yet we countenance all this, even encourage, by licensing it, and thus legalizing crime; for if it be not a crime to destroy the happiness, and even the life of a man, by tempting him to become a drunkard, then what is?

Trace out the cause of *nine tenths* of the crime committed in the land, and we will find, "Whisky did it." If the baneful effects ended here we might put up with it, in hopes of a better state of things beyond the grave; but of the spirit world we may well say, "Hark from the tomb, a doleful sound," for they say the drunkard here, wakes up a drunkard there, and that it often

takes long years to get them out of it. For be it known, drunkenness is indulged in there as well as here, and while they do not imbibe, as we do, the raw whiskey, they do inhale its fumes, which affect them in just the same way, that the raw material does those in earth life.

This may, and will be scouted at by the church member, who thinks there are but two places, heaven and hell, where departed spirits go. But we are informed by spirits of all grades, that there are all grades, all conditions of development or undevelopment of spirits, just as there are all grades here. And except when the higher and more developed spirits choose to withdraw themselves from the masses, they can often be seen side by side! And yet the different conditions of mind may be such that one may be in a hell of the mind, which is all the hell there is, and that will be found to be quite enough, to make the self murderer the destroyer of his own, and the happiness of others, cry out in the agony of his soul for the "rocks and the mountains to fall upon him," to hide him from himself.

Oh, whiskey, thou foul fiend! Alas, that the ingenuity of man should have been put to so base a use; that man should be so short sighted as to pour down his throat that which steals away his brains, and transforms him into a very demon, a very fiend; and yet the world passes by on the other side, and seem not to notice its baneful effects. O, man, ye have much to answer for to your fellow man. Know ye not that humanity are all launched in the same ship, and that one cannot suffer without the other feeling its effects? Humanity is like the different parts of one body. Wound any member, and all the others sympathize with it; and it is the same with the whole human family: injure or destroy one of them, and all the other members feel the shock, though perhaps not recognized by those living on the animal plane. But the spirit world sees it and feels it most acutely, and is warning humanity of its baneful effects every day.

"Cry aloud and spare not," Oh, humanitarian! "speak out, O, minister in the pulpit!" let go your dogmas of the trinity, that for eighteen hundred years have been trying to redeem humanity but have failed; try the "religion of humanity," and see if you cannot persuade man to *save himself*. Preach man up as a spark of the divinity of God and not down as an ally of the devil. Tell him that he can save himself if he will, and not that "of himself, he can do noth-

ing;" for just as sure as you teach them that, they will *do nothing* toward their own redemption from the ills of ignorance and animal life.

Woe to the man who lives exclusively on the animal plane, for he will find there is no place for it or him in the spiritual world. His place will be down on the earth plane groveling among the things of earth, that he should have outgrown while here, and taken on a higher, spiritual nature that would have carried him beyond the confines of earth. But not having done so, he must grovel on, in the earth sphere, until he learns to appreciate the higher, and reaches on by elevated thoughts and good works, saving and elevating his fellow man instead of destroying him; and only then will he be fit to enter the higher spheres, and dwell, and associate with those who are pure and unselfish, and who are working for the elevation of the whole human race. O what a glorious work is this, and yet, alas, how few enter upon it. Truly, "the harvest is large, but the laborers are few."

B.

PANORAMIC VIEW.

To the Editor of the Light in the West:

Is it wise to criticise? If motives and intentions are right, so that criticisms may be given in the proper spirit, then we should say, yes.

In the last two numbers of your *LIGHT*, protests in the way of criticisms have been made with reference to professional mediums becoming members of an organization now being perfected. I do not wish to defend the position not to admit professional mediums, but believe our critics do not know what they are talking about. One attack is directly on the chairman, who is portrayed as anything but a Spiritualist. The chairman is not responsible for the action of others. His duty is to preside, and not to father all isms advanced by various individuals. The term, "professional medium" as used in the preliminary meeting, refers to a class who join the organization for personal mercenary motives. Persons who doubtless have mediumistic powers, whose controls are on the same plane as the medium, and have no higher motive than personal aggrandizement. The term is too sweeping we admit, and is construed to embrace all mediums when such are not the intentions of any one. All admit that we must have mediums and professional ones may be employed, while some contend there is enough talent among our private mediums

who may or may not become members, to give lectures, tests and otherwise meet the requirements of the society. This brief answer will suffice and we will try our hand at criticisms. Perhaps it would be better to say the panoramic view (as seen through our lens) of articles that weekly appear in your *LIGHT*. We are aware that two persons viewing any object will give different interpretations of what they have seen; hence our view will not always be that of others.

"Why I Became a Spiritualist," is No. 1—I see no chance for improvement. Then "Shadows," the cognomen of John Wetherbee, and those from Warren Chase, and articles signed B. may be ranked in the same class, have the same ring and their precepts worthy of practice. The same may be said by many of "Justitia," but to me before I get half through I hear the old orthodox sermons of fifty years ago, upon repentance, faith, falling from grace, etc., ringing in my ears and I call a halt for something more pleasant. It is perhaps a class of reading that suit those who find their old church doctrines revamped and a good excuse for such to edge their way into the spiritualistic church.

Parts of J. Cuninghams's conglomeration I have read and re-read, and the only point I find is an attack on *Light for Thinkers* and southern Spiritualists in general for being too materialistic. While you, Mr. Editor, agree with that author that the production emanates from a high source, I only add that it is a little too high. Obtuse minds are not expected to soar that high. Take the following sentence: "Man knows more of his soul nature than he does of his body." The sentence following may be evidence to some, but to us it looks like a "spontaneous" expression without evidence. If we know so much about the spirit, why so much discussion about whether it is sublimated matter or something else. I have tried the second article, but am as badly at sea as to what the writer is driving at as I was in the first. I know I shall be pardoned for my obtuseness and I often wonder if there are many others equally as obtuse.

M. S. B.

Truth Seeker: He is a priest, and on Friday he had been giving his congregation a rasping gallop over the mortification and flesh course. Arrived at home, hungry as a wolf, he rang the bell for luncheon, and anon the new servant made her appearance, and weighed in with a small plate of bread and butter, and two hard boiled eggs. "Why, how now,

Bridget," inquired the holy man, "is this a fitting meal to set before your master?" "If you please sir," said the girl, "I was in the chapel this morning and heard your sermon, and oh! it was beautiful, and you told us how we ought to starve ourselves on Friday, and—" "Bridget," interrupted her master, "Did you ever go to a dancing party?" "Yes, your reverence." "And you have observed the guests figuring on the floor, whilst up above sit the orchestra who play the music for the others to dance to?" "Yes, your reverence." "Very well, then, Bridget, recollect in the future that I am the orchestra."

COMMON PROPERTY.

To the Editor of the Light in the West:

With your permission, I wish to answer, in your columns, the following question which you propounded in your last issue in your article on the Shalam colony:

"It has often been demonstrated that a small colony having all things in common falls to pieces. What would a whole nation do, attempting the same thing?"

I claim that your premises is wrong and therefore your question irrelevant. The Shalam-colony, like most other colonies or communities, which are supposed to have had all things in common do not have a common property. It has come to light that but one person, Mr. Howland, of Boston, owned all its property, it not yet having been equitably and legally invested in the names of trustees. But even if it had been turned over to trustees, I claim that property cannot really be common unless its control, as well as its use is also common, and therefore as long as Dr. Newbrough or any other chief should have the power to control it entirely in accordance with his own pleasure, instead of its being controlled by the majority vote of the members, it would be private property to the chief instead of common property to the members.

Another point which has rendered the property of many such attempts private instead of common, is, that they have, almost without exception, had some provision for the return of investments upon the withdrawal of membership, thus reducing and encumbering the property so as to disable the remaining members from holding it. But if you will look at the many old communities, both Protestant and Catholic, in which their property is made really common by being permanently invested, you will find that but few or none of them have fallen to pieces; and if they should dissolve it would simply be a violation of the principle of keeping their property common.

And so I say that if the property of a whole nation was held in common it would take a bigger secession movement than

Calhoun or Jeff. Davis ever dreamed of to tear it to pieces. In fact it was just this one idea of a common domain, in keeping within the bounds of our Union all the territory we have acquired, that inspired our people with the desire to maintain our Government against the Southern Confederacy, rather than as to the abolition of chattel slavery.

I would like to add that it is the conflicting interest of private property against the public welfare that now endangers the continuance of our republican form of government more than anything else.

A. LONGLEY.

CLINTON CAMP MEETING.

CLINTON, IOWA, AUGUST 15.—The past week has been an intellectual feast for our friends in camp. We have been treated to several good lectures by Mrs. Severance, and on Thursday afternoon Bro. A. B. French delivered a very fine discourse on the Life of William Denton.

Elder Short of the Mormon church from Millersburg, Ill., delivered a lecture in which he endeavored to prove that Joe Smith predicted spiritual phenomena, long before Spiritualism was thought of; that the Spiritualists had stolen their thunder from the Smith Bible; and that, consequently, there should be a strong bond of union between Spiritualists and the Mormons. He made several good points to sustain his argument, and on Wednesday morning Moses Hull replied, and to make a long story short, a Mormon elder was never so thoroughly whipped as was Elder Short, and he has come to the conclusion that Spiritualists have the argument all on their side and that in their ranks Mormonism can find no converts; so the Elder has hied himself to pastures new.

Cottage dedications have been in order this week. Among those dedicated were Dr. O. G. W. Adams, Mr. Roberts, and on Saturday evening the Camp surprised the family of our superintendent, Mr. A. H. Jackson, taking possession of his cottage and dedicating it. He and his good wife and daughter have learned that we have all appreciated their efforts to make things pleasant for the campers. We have had dancing, mediums' meetings and concerts this week, so that campers have enjoyed themselves hugely. The only drawback has been a lack of visitors; mediums are doing but little; the meetings have not been advertised properly and facilities by boat and rail though ample, the fares are not low enough to attract excursionists or campers. What is wanted here is the co-operation of Ry. and steamboat lines and crowds can be attracted. The subject has been thoroughly sifted this week, and next year there is no doubt that better arrangements as to fares, etc., will be made, insuring a larger attendance.

On Sunday, Aug. 15 the Timber City band

had an excursion from Maquoketa numbering about 200, but the weather was unfortunately very stormy; still they enjoyed themselves. In the morning Mattie Hull delivered a good lecture followed by A. B. French in the afternoon; in the evening Mrs. Severance gave an able discourse, and it is safe to say that the excursionists went home with their thinking caps in full operation. A new cottage is being erected on the ridge; a number of new arrivals have been registered, and the remaining weeks will no doubt be more interesting. E. C. R.

FIFTH MEETING OF SPIRITUALISTS.

The meeting came to order with Mr. Fay in the chair and Mr. Thomson secretary. The articles of the constitution and by-laws as reported by the committee were taken up for adoption seriatim. The First Spiritualistic Association of St. Louis was chosen as the name.

The portion of the article excluding public mediums was stricken out and another one adopted, restricting their privileges to that of any other member, except right to vote.

As it became late before half the report was adopted and the evening exceedingly warm, a motion was agreed to, adjourning until next Monday evening, Aug. 23rd at 7.30 p. m., at which meeting the adoption of the articles and rules is to be finished and the organization completed.

SPECIAL OFFER TO SUBSCRIBERS FOR LIGHT IN THE WEST.

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First. Those who have only six months yet to run please to notice this.

BOOK AND OTHER NOTICES.

COMMUNICATIONS.

We have certainly said often enough to be understood that the authors of articles intended for the paper must give their names and addresses in writing before such can even receive consideration, no matter how worthy they may be. There is so much offered—for which we are truly thankful—that from it we must make selections. To-day the paper receives very kind and to us flattering communication from an unknown spirit friend, to which we can only say thanks with heartfelt gratitude.

The 2nd. annual grove meeting of the Clackamas County Religious Society of Spiritualists, Wm. Phillips, Pres., Thomas Buchanan Sec'y, will be held at their grounds, New Era, Clackamas Co., Oregon, from Friday, Sept. 17th. to the 26th. inclusive. Geo P. Colby, missionary at large from the state of Florida, and Col.

C. A. Reed of Portland are engaged as permanent speakers. Col. Reed will give the opening address at two P. M. on the 17th. Mr. Colby is engaged to speak at two o'clock in the afternoon on the 18th. and 19th, 21st, and 23rd, and on the 25th. and 26th. Other arrangements including reduction on Ry. fare to attend the meeting, will be made in time.

THE BOOK OF ALGOONAH has been received from Mr. C. F. Newcomb, through whom it was written and by him published. It has 353 pages, price \$1.50, well printed and bound in cloth, and could be improved by indexing and giving modern names to the countries where these people came from, and where they traveled. It is claimed as "Inspirational" and was dictated by Algoonah, the king of these people. As a novel it would be very interesting and if true it is intensely so, and men of science and antiquarians will find it of great interest. In a modern sense and using modern names we find these people originated on the coast of Asia Minor; becoming shepherds they go into the mountainous country of Afghanistan and establish a nation there. After many ages they are driven out of their country by the Assyrians, a portion of them going toward the sea where they build the city of Salem, afterward called Jerusalem. The main part of the nation with their flocks and herds travel through India, then crossing the mountains into China they pass through China to the coast. The King of China gives them the now Japan Islands; from here they send out three ships to explore; striking the Behring current they land on the Yukon coast then go south to the California coast; leaving their ships they cross the Rocky Mountains and explore the Missouri and Mississippi rivers. After this they return to their King and report their discoveries taking products of the soil with them. They finally arrive safely on the Pacific with their families and substance and name this the land of Mezzinarath, i. e., a land where we rest. This book gives the incidents of their travels, the death of their first King Kajah. Algoonah succeeds him as King. He reigns about 65 years in the City of Algoonah now the city of St. Louis. Provinces were established in Ohio, Miss., Florida, Iowa, California, Mexico etc. These people were purely an Agricultural race, and according to this book a very wise one, being of the Patriarchal age, and they came here about the same time Abraham went to Jerusalem. The book is historical, not religious. The poem of Hothah on the creation is well written. The third ruler grandson of Algoonah had the dividing of nations in his hands thus peopling Europe from this land making this the old instead of the new world. It will pay to read it, it is interesting and of more than ordinary merit. Mr. Newcomb tells us that the Book of Kinar (that will follow this) proves that we are descendants of these people and that the influence of that old nation has moulded our own and we follow them closely in many things.

We have made arrangements with the publisher of the "Book of Algoonah" to furnish our readers with the book at \$1.00 post paid, or for \$1.75 we will give the book and one year's subscription to LIGHT IN THE WEST. This will hold good only until October first.

SHEET MUSIC.

Prof. C. Longley, vocalist and composer, will send Inspirational Sheet Music at 25 cents each to any address. He is the composer of Over the River and other popular melodies. Among others now offered there are Gathering Flowers in Heaven, by Longfellow, set to music; The Golden Gates are Left Ajar; We'll Meet again in the Morning Land; The Old Man's Spirit Welcome, etc. A list may be had by addressing C. P. Longley, 45 Indiana Place, Boston, Mass.

In the "Phrenological Journal" and Science of Health, for August, "The Lady of the White House," with portrait, is the leading subject, "Roger Williams," "Familiar talks No. 8," "The Bearing of Physiology on Insanity," "Life," a quaint poem illustrated, "Ludwig, of Bavaria," "The Christian Church, its History and Divisions," treating of the Unitarian branch, "A Strange Adventure," "Hypnotism as a curative Agent," "Burns and Scalds" are valuable and instructive. Editorially, "Latent Faculties," "The Crisis in Great Britain," "The too frequent Pistol" and

other matters are vigorously handled. This journal always sets a table of seasonable as well as wholesome and hygienic food before its patrons that they relish and thrive on \$2.00 per year. Pub. by Fowler and Wells Co., 753 Br'dway, N. Y.

SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until SEPTEMBER 1st AT ONE DOLLAR

per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00, one year \$15.00 payable monthly or quarterly in advance. Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts in registered letter.

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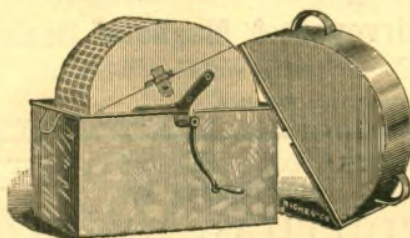
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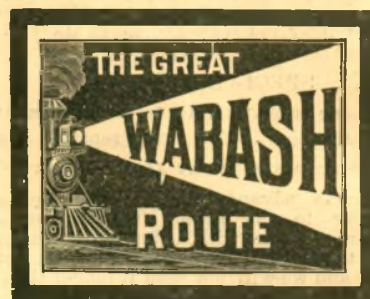
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